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A
SERMON

PREACH'D, &c.

October the 31st. 1708.

ON THE
DEATH

Of His Royal Highness

The PRINCE.

By D. STURMT, M. A.
Of Katherine-Hall in Cambridge.

L O N D O N,

Printed for Dan. Midwinter, at the Three Crowns
in St. Paul's Church-yard. MDCCVIII.

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for the gift of

The

DEATH

of the



The Prince

BY D. STEWART M.A.

OF THE

LONDON

Printed by the University of the City of London
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P S A L M CXLVI. 2.

Put not your Trust in Princes.

WERE there any Thing under God that could bear a firm Dependance upon it, Persons of Great Birth and Power would certainly have the best Claim to our Trust and Reliance: But such is the Vanity of all Created Good and Greatness, that there is no laying much Stress upon it, without meeting with severe Disappointments. Full Trust and Dependance, like Perfect Worship, belong to God alone. 'Tis for this Reason the Scripture forbids us *to put Confidence in Princes*, that is, in any Thing, but God; for, next to God, they deserve the largest Share of our Confidence: So that if we may not trust in them, we may be sure, we ought not to fix our Trust upon any other Thing or Person in the World. For if Princes prove vain Objects of Trust to those who repose the Hopes of Happiness in their Favour, 'tis certain every Thing else proves

more vain and disappointing to their several Votaries; since the slightest Reeds pierce those that are so silly as to lean upon them with the sharpest Points.

The *Psalmist* therefore has not singled out Princes here to brand them with Dishonour by this Caution, nor to hint that they are less proper to be relied on than other Men (that would be an unmannerly and ill-natur'd Comment indeed) but he has pitch'd upon them for the prime Objects of Trust among Men, and with a Design to shew all Dependence upon Creatures deceitful, when placed with too violent a Stress; since Princes themselves (tho' the Glory of the Creation we belong to) will first or last fail our Hopes, if we build too much upon their Smiles and an Interest in their Grandeur.

In pursuing this Argument, I shall First, in general, expose the Folly of trusting in any Thing, but God; by shewing the Vanity of *too confidently* trusting even in Princes themselves. Secondly, I shall apply it to the doleful Occasion which chose this Text for me out of one of the *Psalms* for the Service of this Morning.

First, Let us see the Folly of trusting too much in Princes. High Birth, (and for the most part) both Natural and Acquired Accomplishments, distinguish Princes from other Men; and the Rank and Station which

they fill by the Order of Providence, demands a Tribute of signal Respect to them from their subordinate Fellow Creatures, even when their Personal Character falls short of their Political Figure in the World: And if the former rises up to the Height of the latter, their Persons, whilst alive in the present World, ought to be held in high Esteem; and their Memories, when they are dead, should be treated with Veneration. Reason suggests this Behaviour; and Religion, in prescribing Courtesie towards *all*, requires the Duty of *Deference* to the *Great* from us. But we must not stretch this Lesson so far as to Idolize either them, or their Greatness; neither may we make their Favour the Foundation of our *Content* and *Acquiescence*: For the Heart is as strictly God's Claim in this, as in any other Sense, and must be set only upon him: 'Tis Sacrilege to alienate it from him; and they who dare to do so, will quickly find *Princes Vainity, and Grandees a Lye*; for they are but Men, tho' Princes: And therefore our Saviour, who *knew what was in Men*, even the best and greatest of Men, (*viz.* a great deal of Frailty, which forbids too expecting a Trust in them) has commanded us to *trust in the living God*; for it is He *who gives us all Things*, even Good Princes, the greatest of Earthly Blessings, *richly to enjoy*.

But to be Particular:

Trust in Princes for *Happiness*, is not due to them, because it is not in their Power to give it; for Happiness is the Result of a well-poiz'd Temper of Mind. Now such a Temper is the Production of Divine Wisdom, and Divine Wisdom is the Gift of the Grace of God; wherefore God alone must be depended on for our having it.

Trust, moreover, is not due to Princes for outward Tranquility, and those quiet and grateful Circumstances in which Virtue is cultivated, and Heaven sought after with the greatest Ease and Freedom: For in every other Age, a *Nero*, and a *Lewis* the XIVth, like frightful glaring Comets, terrifie the World with their monstrous Barbarities, and harass it with insolent Oppression. Princes are ordain'd by God to promote the Peace and Welfare of Mankind, to encourage shining Merit, and to crush notorious Evil-doers; and God usually implants an uncommon Vein of Generosity in those that are Regally descended: They have generally a quicker Sagacity to contrive, and a freer Bent of Inclination to practise Diffusive Beneficence. But it is not always thus; and therefore an Absolute Confidence for *National Prosperity*, is not due to them.

A Dependance upon Princes for the most valuable, lasting, and extensive Blessings, is not due to them; because tho' few of them are very wicked and perverse in the Administrations of Government, yet too too few of them are as exemplary in Goodness as befits their exalted Station and the august Sacredness of their Character.

Among those of them that are Good, some are brighter Examples of Royal Virtue than others; and yet these must not claim an absolute Dependance on themselves from their Subjects, for a Torrent of such Blessings as the present Auspicious Reign can boast of. The Joint-Forces of Valour and Piety in an Emulous *Zenith* can't always procure Floods of Victory to our Arms and Wooden Walls Abroad, nor Prodigies of Success to our Councils at Home. The *Stable*
Union

Union of the Northern and Southern Divisions of Great-Britain has been wish'd for and attempted by other good Sovereigns, but God did not think fit to let any Prince, before the *Great A N N E*, accomplish so Glorious a Design. Wherefore, since laborious Thought is often defeated, and those who lay vast Schemes exhaust their Spirits by abortive Conceptions; since it is not of him that runs, nor of him that strives, but of God's Providence, that the Endeavours of the Great prove crown'd with the Events that they wish'd and watch'd for; let all our Endeavours have an Eye to his Blessing, and let his Providence have the *sole and inviolate* Glory of our Trust.

In short, Absolute Trust is not due to the best of Princes; because the best are fallible, and will sometimes miscarry. The most potent in Wisdom, Wealth, Resolution, and Extent of Dominion, have but a limited Strength in their several kinds of Power, and can't at all Junctures make the wisest Preference of either Persons or Councils, nor bring their best-laid Designs to Perfection.

Besides, supposing that in Resolves of their own pure and proper Motion, every devout Prince could always act *as an Angel of God*, 'tis very seldom that they follow it; their own Eyes and Ears are so stopp'd up, that in most Cases they must depend upon the Representations of those about them, who have the main Sway and Influence upon their Judgment: So that, unless all their Ministers be as good as themselves, (which nothing but a Romantick Charity can hope for) they must act sometimes less adviseably at least. Thus a *Joab* had too much Interest even in *David's* Court, and yet that Prince had wise
Reasons

Reasons for employing him in his Service; and God far wiser ones, for inclining *David* to connive at him.

Lastly, Absolute Trust in Princes, for either National or Personal Blessings, is not due to them, supposing they always, in the Distribution of their Favours, both could, and did, give the Preference to the most deserving Candidates; and none very deserving in any kind of Talents could escape some selecter Marks of their Benevolence to them, (which certainly never yet came to pass, nor ever will, nor indeed ought to be so ordain'd by the over-ruling Power of Divine Providence in the Lotteries of a State of Tryal :) For it is God that turns the Hearts of Princes, as the Rivers of Waters, in their Preference of one Person before another. Nay, such a Trust would not be due to Princes, supposing they had it in their Power, whilst they are in this State, (and did execute it accordingly) to finish all the Brave and God-like Plans which the Largeness of their Hearts would be dictating to them; since this Power would last but for a Time here. Death strips them of all this well-employ'd Power; the Continuance of it is entirely in the Disposal of the great Arbitrer of Life and Death, and will quickly have an End when they are removed hence. Their Beneficence may exert it self in new and greater Spheres of Activity in remote and invisible Worlds, and be display'd upon innumerable Souls there; but that would not justify our Dependance upon them who live here, since their Power of benefiting us is circumscrib'd within the narrow Limits of their precarious Subsistence in a mortal Body, and so transitory a Scene as our Abode on this lower Orb is known to be by
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an intimate Experience of its Changes and Decays. Put not therefore Trust in Princes, but trust in the Lord Jehovah; for in the Lord is everlasting Strength.

For the foregoing, and many other Reasons, upon which I have not Time to insist, the Writer of my Text gives this for a Maxim elsewhere: *It is better to trust in the Lord than to put any Confidence in Man; yea, It is better to trust in the Lord, than to put any Confidence in Princes: For when their Breath goes forth, there is no Help in them.* Now that Breath must go forth sooner or later at God's Appointed Time; for Breath is a very frail and fluid Substance, and what is always going will be gone at last. St. James's Question is as proper to Princes, as to others, *What is our Life but a Vapour?* The Life of a good Sovereign is as fleet and brittle as the Life of the meanest Subject; for, as the Wise Man observes, *no Prince had a better coming-in than by Birth;* and all have the same going-out of Life, tho' all don't go to the same Place. Breath in both is the thin Case which incloses the Vital Union of our Souls to our Bodies: When once this expires, all the delicate Watchwork of the Body is stopp'd in its Motion and Activity, and the Soul withdraws it self from it; and no sooner is the Soul vanish'd, but all the Majesty, Beauty, and Lustre, which the close Influence of the Thinking Substance gave to the Body, vanishes away too. Then the Body, which not long before charm'd with a Thousand Graces, and by its Presence could give Life and Pleasure to the dullest Spectators, becomes ghastly and offensive to the Sight, and draws Tears and Pity from the very Hearts and Eyes in which so very lately it used to excite nothing but Joy, Delight,

light, and the most pleasing Sensations : So cruel is Death, and so inflexible, so impartial in its Cruelty too ! Crowns and Sceptres can't command its Distance, nor the very Virtues and Perfections of Princcs move its Compassion ; neither the Tears, nor Wishes, nor Devotion of prostrate Kingdoms, no, nor those of prostrate Majesty, can bribe to retard but one Stroak. It knows not how to relent, when once the rigid Hand is lifted up, let the Stroak be never so fatal ; no, tho' it makes Death more bitter than Life to the Survivors ; and Fleets, and Kingdoms, and Posterities, rue for it ; and Royal Cares thenceforward fit more uneasie upon Crown'd Heads, nay, upon that Head which hardly knew before what it was to be uneasie at the Helm of a fluctuating and factious People, and in the Management of the most expensive and important Wars and Transactions.

Indeed, Princes are so far from being exempt from the general Law of Mortality, that in one Sense they are more Mortal than others ; there is somewhat finer in the Composition of their Bodily Structure ; the habitual Delicacy of their Living lays them more open to the malignant Insinuates of bad Air : Diseases rage most desperately, and make most Havock, in the richest Blood. Besides, Great Stations screw up the best temper'd Minds sometimes to too intense Degrees of Care, when the Fate of Armies and Navies attend their Decrees, and Opportunities are so critical as not to wait long for them : Such close Applications of Thought leave no Intervals of Relaxation to those Noble Patriots, by whose *Paternal Vigilance* and *Concern* the Peace and Comfort of an infinite Number of Persons does Subsist : And tho' the Consequences of the Deaths of *Admirals* and *Generals*, when ow-
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ing to an over-generous Fatigue of Mind or Body, for the Publick Good, are very dreadful, yet their Deaths in such a Case lays as great and perpetual an Obligation upon the Sufferers by it, as the most Victorious Atchievements of their Life.

The APPLICATION.

From what has been said, we may easily learn not to be too much surpriz'd at the unhappy News which we Yesterday receiv'd of the Death of Prince George, Hereditary Prince of *Denmark*, *Norway*, &c. and the Dear Royal Consort of Her Sacred Majesty. The *Illustrious Deceas'd* " was " Second Son of *Frederick III.* only Brother to " *Christiern V.* and Uncle to *Frederick IV.* Successive Kings of *Denmark*: He was born at *Copenhagen*, in *April*, 1653. where His Royal Highness was Educated in a Princely manner, till the Year 1668. then went to Travel into *Holland*, *France*, *England* and *Italy*. In the Year 1670. he came back to *Copenhagen*; and about Three Years after (being twenty Years old) he travel'd into *Germany*, and took a View of the Two *Puissant* Armies then encamped near the *Rhine*; whereof one belong'd to the Emperor, and the other to the *French King*. In the Year 1675. his Royal Highness serv'd in the War against the *Swedes*, and was at the taking of *Wismar*: The next Year he Commanded a Part of the *Danish* Army at the Signal Battle of *Lunden* in *Holstein*, against the King of *Sweden*. In the Year 1677. he commanded again a Part of the *Danish* Army, at the famous Battle of *Landskreen*, where he greatly hazarded his Royal Person and signaliz'd his Valour. See *Chamberlayns Magnæ Britannie Notitia*.

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Afterwards he was married to our Gracious Sovereign, and after Her *happy Accession* to the *Throne* he condescended to take the Care of the Admiralty upon him. To Her Majesty he has been the best of Husbands ; so good, that both his conjugal Tendernefs and Chastity has become in a manner Proverbial amongst us, to the Reproach of the popular Lewdnefs of the Nation.

And now it has pleas'd Almighty God to deprive Her Majesty and the Nation of the longer Continuance of so useful a Prince, and so excellent an Example among us ; and forasmuch as all the Providences of God, especially so remarkable an Occurrence, ought to be sanctify'd by Us ; I thought it proper to direct you in your Behaviour now, when you must needs be very much damp'd by the sudden Tidings of His Highness's Death, and that in few Words: First by way of Submission to God, let us learn not to Repine or Murmur ; *it is the Lord's Doing* : Wherefore, with Holy *David*, we will be Dumb and not open our Mouths in the Language of Discontent ; but we ought to open them in the Language of Prayer ; *Righteous art thou, O Lord, and just are thy Judgments* : So teach us to number our Days, *that we may apply our Hearts to true Wisdom*. Hence too let us learn, not to doat on the Splendor of the World ; but to make sure of that *better sort of Greatness*, of which we trust He is in an happy Possession. To this End let us instantly prepare for our *Latter-end*, and be fitting ourselves for *Eternity* by Piety and Meeknefs, by Charity and a forgiving Temper, and many other good Dispositions and good Practices, which were too exemplary and conspicuous in the Prince, not to be easily observed by all that had the Honour to know him.

Since

Since Death, you see, does not spare Princes *so Great, so Good*, (for tho' they are all called Gods, and *are Children of the most High, yet they must die like Men*) to be sure it will not spare us: Let us therefore adorn our Souls with heavenly Graces, and our Lives with those Princely Virtues which will recommend us to the Court of Heaven, and advance us to Honour the *King of Kings*: And O that all Her Majesty's Subjects would be wrought upon at this melancholly Juncture, to soften and mitigate Her Sorrow for the Loss of Her Royal Confort, by the Amendment of their Ways and Doings, and by living in stricter Love and Amity with one another! O that no Passions might henceforwards reign amongst them, but a decent Condolence, and the Brotherly Affection of Fellow-Sufferers! O that all our future Strife may be, which of us may be most Devout to GOD, most Dutiful to the QUEEN, most Useful to our Country, and most Careful of our Souls.

And O may God, in Mercy to us all, restrain those dire Impressions which this Loss will attempt upon Her Majesty's Spirits! Give Her Courage, O Lord, to stand the Trial of this Severest Shock; behold Her Devotion, encrease Her Faith and Patience with it, let no inconsolable Despondence take hold of Her Noble Mind, but make Her as Great by the undauntedness of Her Trust in Thee on this, as She has been on other Occasions; give Her the best of Victories, a brave Command of Her Passions, even of those which best become Her: But if the Profusions of too just a Grief must hold a Contest with the Interest of Her trembling People, O may the QUEEN prevail over the CONSORT! that She may long Live for the Benefit of Europe: May the *dismal Hour* be yet many Years suspended

suspended, which will make Nations *Widows*,
and Kingdoms *Orphans* ; may it be long before
She encounters the Terrors of Death in Her Own
Decease (tho' grown less formidable) than in
the Decease of the Prince! O God Save Our
QUEEN. As the Eyes of Servants to their
Master, so are our Eyes to Thee, O Merciful
God, for the *Sight of our Eyes* and the *Breath of*
our Nostrils.

O Lord, bear our Prayer, and let our Cry come
unto Thee.



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